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stay at home. The middle-aged people have in effect the controlling hand in village affairs; the truly aged retire into insignificance and fade away. Some people cannot become reconciled to such retirement, having enjoyed authority and influence during their active days. They find adjustment difficult, and a life of dependence rather trying. But most people accept their position with good grace, leave active management of the home and family occupations to their sons and consequently find that their adjustment is much less difficult and inconvenient.

3. CO-OPERATION AND CONFLICT

Within the village community there is an appreciable degree of inter-caste and inter-family co-operation. Earlier it has been pointed out that the social system enjoins co-operation between a number of castes in the fields of economics and ritual. Several aspects of community life depend for their smooth running on this traditional system of mutual give and take. Apart from these conventional ties which are a constituent part of the social structure, several relationships involving voluntary co-operation can be observed. The simplest type of such voluntary co-operation found between neighbours or between friendly families is the system of 'accommodating' each other in time of need. Borrowing little sums of money or small quantities of grain, cooking for a friend during her menstrual impurity or confinement, and looking after children during the short absence of the mother may be cited as examples of this type of co-operation. House building and annual roof repairs also call for the help of friendly neighbours among the peasants of average and poor economic status. Careful mental note is made of all such favours received, so that they may be returned at the appropriate time. Refusing help and returning favours inadequately are looked upon as gestures of unfriendliness or as marks of 'a small heart'. Emergency aid is rushed to friend and foe alike. In cases of serious illness, fire or other accidents it is necessary to help a fellow villager; and in all such cases aid is rarely refused. Socio-religious ceremonies, particularly marriage, and those connected with death, are also important occasions that demand co-operation and help from neighbours and fellow villagers. The burden of the household in which the ceremony is to be performed is considerably lightened because of the help